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CHAPTER THREE

Day of the Odalan

Making meat offerings (Mébat)

*796 Before dawn on the morning of the *odalan* the *koel-koel* beat to call the men to the temple to kill the pig (*nampah tjelèng*). The hundred workers were all men, for this is their especial duty in the making of the offerings — *mébat*, the cutting up, chopping, grilling, roasting, and mixing with vegetables and spices of the meat of any slaughtered animal. Many of the mixed dishes (*lawar*) contain rasped coconut, and the job of scraping out the coconut meat, and grating it, kept a number of men busy. Others were pounding on blocks of wood the mixed paste of meat and various spices which would be molded onto the little skewers (*saté*). When these were ready they were laid out over hot coals on a specially constructed grill, fanned and turned by still other workers. The intestines of the pig were washed, and used for making sausages. Part of the raw meat was set aside, and divided into 105 equal portions, for the members to take home, along with their allotment of the *satés*, *lawars*, and other concoctions from the feast.

Especially important was the making of two tree-like offerings (*saté toenggoch*, *saté djerimpen*) from the fat of the pig cut into flower-like designs, impaled on sticks and stuck into a central holder of banana-stalk, to form a cone, not unlike the construction of the *tjanang rébong*. These, when ready, were placed in each of the two *Panggoengan*, the one inside the temple court for the *gendaroewa*, followers of the God of the Temple, the other, the temporary shrine set up opposite and outside the temple gate, for the *gendaroewa* who are followers of the God of the Mountain Goenoeng Agoeng (and of Goenoeng Batoer). It is to be noted that pig meat can under no circumstance be offered to gods (*betara*), whose meat diet is restricted to chicken, duck, and water-buffalo (beef, goat, goose, deer, etc. may be offered to demons, not to gods). The pig is provided to cater to the appetites of the less fastidious guests in the gods' retinue, *gendaroewa*, *kala*, *boeta*, and those of the hosts themselves.

The actual *pemangkoe* of the *Poera Nayasari* is an old man, now extremely feeble, and so rheumatic that he has difficulty in stretching out his legs. He came, however, tottering to the temple on the morning of the *odalan*, and remained there, eating and sleeping in the temple, until after the gods had "gone home" on the fifth day. He has since that time not left his house, and at the subsequent *sepèn* in this temple, six months